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The Western Conference Unitarian

APRIL, 1912

I DREAM of a group of fellow-travelers on the great road gathering together because they seek to know more of the wealth of life which alone makes it truly worth while. They have perhaps outgrown the old religious formulas but have a hunger for the enduring reality of religion. They are eager to be lifted into touch with things we too often forget. They seek to escape from the wear and tear and burden of living and to recover vision of the unseen things that endure beneath the passing surface shows. They would, in the realm of noble thought, find refuge for a little from the rush and pressure of circumstance. They are seeking and finding a way to the quiet places on the hills where the mists and clamour of the valley lie beneath their feet and the great spaces and the open sky and the far horizons make room for the soul to breathe, where the very quiet whispers to them, and the largness of the life of God rises and grows and is glad once more in the hearts of these children of his mighty life.

W. Hanson Pulsford.

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 105 South Dearborn St. - CHICAGO

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd. N. E.

DAYTON—First Unitarian Church. Services at 11 A. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall Ph. D., Old Orchard Ave.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. G. E. Mac Ilwain.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Mount Pleasant, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. Van Stuyters, 184 Dale Ave.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Mount Pleasant, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. George F. Patterson.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. B. A. Hills.

ONSTED—People's Church. Hour of service 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, Mount Pleasant, Mich.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St. near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbott Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard Mac Queary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D., 422 Lake St., Oak Park.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

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The
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50c a Year **5c a Copy**

With this issue the WESTERN CONFERENCE UNITARIAN appears in a new dress. A different message will appear upon the cover each month. We hope this change will be approved by our readers. It is coincident with a change of printers which means a slightly lower cost of production.

The treasurer of the Conference has just sent out the following letter to all of our churches:

"The financial year of the Western Unitarian Conference ends on May 1st. Nine churches have already sent in contributions. This leaves fifty yet to hear from. May we not have prompt action by your church that the Conference obligations may be met?

"Last year, through the very generous gifts of a few churches, a deficit was wiped out. If the churches measure up to the standard of last year's giving the increased expenses of the current year will be amply met, if they fall far short of that standard, we shall again face a deficit. Let us keep the ground we have gained."

The question may be asked "Why increased expenses?" The answer is simple. The pulpits of our district have all been filled and the fees for preaching received by the secretary have therefore been few. This means that he has been set free for service at points where we have no churches or inactive churches. Series of services have been conducted at Columbus, Ohio, and at Oklahoma City, Okla. It is hoped that regular services, with a resident minister in charge, will be resumed at the latter point in the near future.

The arbitration treaties finally were ratified by the U. S. Senate, but only after they had been so modified and amended as to take away from them all significance as signs of progress or better temper in international affairs. It is hardly probable that they will be accepted by France and England in their new form. This action of the Senate is a distinct blow to the cause of international comity; it is also, we are assured, in opposition to the will of the people of the United States. We are further convinced that this action means postponement, rather than defeat of better international relations. We learn slowly the lessons that better means of communication and multiplying contacts with other peoples have to teach, but we are learning. The agitation in connection with

these treatise has not been in vain. The idea of arbitration of all serious international disputes has become familiar to the people of at least three great nations and has entered the field of practical political action.

The attainment of the South Pole by Captain Roald Amundsen means a considerable enlargement of human knowledge with quite probable ultimate results of practical value to the race. But if there were no such results we should still rejoice in his achievement. George Eliot tells us truly

"The greatest gift a hero leaves the world
Is to have been a hero."

The history of exploration in the Arctic and Antarctic regions have given us many heroes, whose courage, endurance and determination both help us to think well of human nature and also send a challenge to us to show the like high qualities in our chosen tasks. The time will never come when we can afford to do without the spirit of high adventure, the readiness to take risks, to try the unknown. It is not a question of the specific benefits of the particular adventure, but is rather a question of the vital necessity for life itself of the indwelling spirit which embodies itself in new and unending quests.

At bottom it is a matter not so much of geography as of religion, of response to the constant invitation and incitation which life affords, of faith in the underlying faithfulness, of trust that life is worth while, of joy in the very effort by which our powers grow. The story of successful struggle with cold and storm, his victory over hostile environment, quickens in us some little sense of power, some greater readiness to struggle against the untoward elements in our environment, the social and industrial pressures that threaten to thwart all our spiritual strivings. Some consciousness that to adventure, to seek, to work is to live, even though one does not reach the particular goal of his effort.

This suggests the deeper meaning of "Faith." Too many people conceive of faith as a static power, when in reality it is dynamic. Faith is the power by which we adventure in advance of complete demonstration. It is not an anchor, by which we "hold on," it is a motor which drives us on our way; it is not a deposit of the dead past, but a living impulse of the present; it is not primarily reflective, but first and foremost vital; it is not the characteristic grace of the conservative, but of the radical; it is not the antithesis of knowledge, but the provoker of knowledge, leading us to ask questions and to seek, confident that intelligible answers and high meanings shall be found. Faith may create dogmas, but it can never be created by them, grow out of them, or be dependent upon them. The larger faith is ever ready in the light of newly won knowledge to recast the phrases in which it utters itself, because it knows it does not depend upon these statements, but creates them.

In the social movement of our time we need this deeper faith, this vital impulse which sends men to the unknown and untried, not despondent, but full of courage and trust in human nature and its possibilities. Lowell declared in his young manhood

"I have no fear of what is called for
By the instinct of mankind."

It is not too early to call attention to the approaching Annual Meeting of the Western Unitarian Conference, which is to be held May 13th-16th, with Unity Church, Chicago. At the risk of being tiresome, we wish once more to express our conviction that each church should provide for the expenses of at least one delegate. This would help to make the Conference more largely what it aims to be, a representative body, responsive to the will of the churches. When this is not done representation becomes too much a matter of chance.

What Religion Ought to Do for a Man.

GEORGE E. MAC ILWAIN, TOLEDO, OHIO.

A while ago I heard a description of religion that seemed to me most excellent. It asserts three characteristics that religion should have and I am going to take these three one by one.

The first is this: Religion should be to every man

NOT A CREED BUT AN EXPERIENCE.

To listen to the talk that is made about religion one might get the impression that religion was a thing-in-itself, a kind of abstract reality, a something that could be cornered and caught and taken into a laboratory and dissected and weighed and analyzed; and that when we had done that, we would know all about it. I don't believe that if I tried I could put any more things into a sentence of equal length that do not belong to religion than this sentence contains. For, of all things in the world, religion is just *not* the kind of thing that can be got into a corner and examined. Religion is a man's reaction towards his environment—the response a man makes to his world, to use simpler terms—and so it is *always tied up to some living human being.*

Religion is not a thing of dogmas; it is a thing of life. It is not something of the past; it is something that occurs from day to day. It is not a commodity dispensed by priests and institutions; it is a private personal fact, developing within the limits of a man's own soul and belonging to him. It is never to be confused with its doctrines, or its rituals, or its history. These are the results that flow from it. It is not to be confounded with a man's morals or with his prejudices. These are by-products or accompaniments. Religion is the *response* that the man makes to life as it meets him and as he meets it and so it is always in the most peculiar sense the *man's own.*

A man, as he lives, gets into terms with his environment. He has lived with it and eaten and drunk with it year after year, and it means certain things *to him.* These meanings are intimate and personal. Taken together they make up the sum of the man's hopes and fears and enthusiasms. They are the face that life shows to the man. They are what he has seen traveling his road.

Right here is where religion is *always different* and *always the same.* It is different, because each man is different. It is the same because under all the surface differences, the outgoing of the soul to life is always essentially the same process.

And so a man's personal religion comes to be a sacred thing. No matter how learned I may be, what schools I have attended, what philosophies I have searched or what dignities may rest upon me, I can not rightly go behind the wall of another man's religion and undertake to lay down the law for him. That is his private preserve, where he reigns alone and supreme. And one of the great lessons for us all to learn is that of *respecting* another in this great field of religion.

I wish you would all think "If my religion is my experience, another man's religion is his experience." And having said this, I may say that liberalism is not the acceptance of certain dogmas, but the cultivation of a friendly spirit.

We come now to number two of my text sayings. Religion should be to every man, not merely experience instead of creed, it should be:

NOT A RESTRAINT, BUT AN INSPIRATION.

This is easy to say, but hard to realize. I meet its contrary almost every day. But thank heaven, I don't meet it many times in the same person. Still, there is hardly a day but I run across some one, who doesn't know me, who thinks that because I am the minister, certain concessions must be made and certain habits changed. A good many years ago, as time goes, I had a striking experience in this line. I had just come into a new town in Massachusetts. There were two

villages and I had occasion to go from one to the other; so I asked of a passing teamster the way to the other village. "Get right in," he said; "I am going up there and you can ride." So in I got. We chatted on pleasantly enough about matters and things and I found the time very short till I got out in the other village. Months after I learned that that man, who kept a butcher shop in the other village, had suffered much chagrin because he did not know I was the new minister and he had kept on smoking all the way! You see, he was in the habit of wearing a mask when the minister was around. How many people are?

Well, that is all part of the *restraint* that religion casts about life.

To be good has so often meant to *refrain from doing certain things.* The face that religion has shown the world has been a face that meant: give up most of the things that you *want* to do and *do* things in their place that you *don't want* to do. Abstinence, asceticism, self-denial, renunciation, Puritanicalism, crucifying the flesh with its affections and lusts, how these expressions come to us one after the other, as descriptive of religion's effect on a man.

Now that at best is nothing but a *mimicry of religion.* We see a man who is religious, as we think, and *he* does not do certain things and so we conclude that to be religious means that *we* must not do those things. Or a man, or a set of men who are religious, undertakes to legislate for the conduct of other men by saying to them: Thou shalt not! That, I say, is nothing but mimicry. That makes religion like the governor of an engine—a device for *shutting off the steam.* But religion is not the choker; it is rather the upward-pressing power that makes the engine go. You need not worry over your having too much religion or over your having any, as long as all that you have is the sense of *restraint.* When you have something that *drives you, then* religion has taken hold.

Now friends, that is life. Anything else than that, anything less than that is just slavery. I pity a man who has gotten only so far that religion for him means keeping the cork in. Boil over, if you must. Nay, boil over if you can. For the joy of life is in the expression of what is in us. And life is never so full and so happy as when the channels of expression are too narrow for the stream that fills them.

I take it that right here we have a test of life. I am here to say my say. I am here to make my mark on life. If I succeed in doing so, I have lived life as I ought. If I merely conform to limitations and do not get this thing out, I may have kept the peace, but I have lost my chance. That is the noble conception of life. God's touch on my soul, God's word whispered in my ear, and my life a brief session when I can show to the world that has been thus shown to me.

Religion gets behind a man as a great constitutional urgency. To hold back, is like damming a stream or trying to choke a spring. Out, out into the great world, where you will say your say, make your mark, tell what life tells you, express yourself, live up to your own inspiration!

I like this thought: Religion should be to every man *not a restraint, but an inspiration!*

But there is still a third.

Not only experience instead of creeds and inspiration instead of restraint; Religion should be to every man:

NOT AN INSURANCE FOR THE NEXT WORLD, BUT A PROGRAM FOR THIS.

I am going to say a bold thing.

I am going to say that I think that in the well-ordered life *heaven ought to drop out of sight* as a motive or conduct, or as a conscious object of living. Speculation as to the future we may or perhaps must have. But to make the beyond a *motive-power* or a *dread-power* in life is to miss the point of life. Religion *ought not* to be an insurance for the next world at all, but *ought* to be a program for this. Options on the seats of heaven, inoculation against the miasma of hell, ticket-chopping for celestial

trunk lines, geography of heavenly terminals and the whole accursed business of being good or of doing good or of being saved in the old sense of eternal safe-storage somewhere—all of these things are *baggage* that religion shakes a man free from.

Are you free from it? Have you shaken off forever the thought that you are to have it made up to you for all this piety of yours?

This social service of ours—is it disinterested, for the good of the race—or is it a sort of a discreet paying of tribute; giving of hostage, offering of hush-money to the universe? Look yourself over and be sure that you are actually living out a *program for this world* instead of, in some indirect, secret way paying premiums on a long-deferred endowment.

Not an insurance for the next world, but a program for this.

Do you know, I rather like this three-phrased description of religion.

Learn it all of you. Hang it about your necks; or, as Deuteronomy says: "Bind it between the frontlets of your eyes. And as you go along there are days on days when you may be saying to yourselves: "Religion should be to every man: Not a creed, but an experience; Not a restraint, but an inspiration; Not an insurance for the next world, but a program for this," and life will be better as you march on in the thought of these wise sayings.

The Fool's Paradise.

W. HANSON PULSFORD, CHICAGO.

How the easiest way appeals to us! How intensely true to that side of the human heart is the old fable of the Garden of Eden! That is the land of heart's desire. We feel how ill a thing it was that man was driven from the Garden, and at its gate an angel with a flaming sword was set to forbid his return. But in saner hours we know that the angel with the flaming sword set at the entrance to the easiest way is the divine ordering whereby life shall come to its own. When we really think, and, estimating things sanely, consider, not ease, but the essential value and quality of life, we can have no doubt of it. Then we cannot fail to see that is not the road towards any life worthy of the name. So, sometimes under the pressure of inexorable necessity, because the road that lies straight ahead of us, hard as it is, is the only way possible for us, we gird ourselves afresh for the journey and are at last glad that we have taken the path that climbed; for that is man's only road to life.

It is out of that same love of the easiest way that the picture of heaven has been built. It was born of men's dreams, that some day the fight and struggle and endeavor will be over. Some day everything will have been realized. We shall attain at length the perfect conditions of the land of heart's desire. In their longing for ease men have said: "That is heaven—some day we shall get there." But again you think, and as you think you decide, if you think truly, that you do not really believe that that would be good. It dawns on you that to get there would be hell. A place with no hope, which was the incarnation of the easiest way, where there was nothing to struggle for, where there was no stimulus toward keener life, is not, and can not be, heaven, except in the phantom dreams which come to us in tired hours, when the human cry for an easier way makes itself heard in our hearts.

Yes, we sometimes wish we could live on "easy street." Do you know that no one ever *lived* on easy street? That the one thing which is impossible there is life? When you look at it from that point, there comes the sense that, after all, this world, as a place for the creating of life, is not the worst of all possible worlds, but perchance the best;

that the angel with the flaming sword may indeed be the divinest of God's messengers.

Do we ever allow ourselves sufficiently to consider that the great, possibly the greatest, enemy of life is just our innate inertia? Inertia is death. The only perfectly easy place is the grave. The measure of our remoteness from death is the measure in which things have not been easy; in which we have, under coercion perhaps, and at last perchance through the sheer hunger of achievement, set our feet to ways that are hard and difficult; traveled over obstacles, climbed on to the hills, trampled on our love of ease, and come at last to serene and vital strength, to masterfulness, to the understanding that just these conditions which we hated were those in relation to which alone manhood, as we strove for it, might become ours. It has been a hard task, but instead of the garden of the sluggard, we have been creating a real garden of God, the great wonderful garden of life. To battle home to that is the call of the universe to men.

How true it is of every child! Do you think that the kind parent is the parent who yields to the temptation always to make things pleasant for the child, taking the easiest way for himself and teaching the easiest way to the little one? To call that kindness is to abuse the term. If the child were allowed to follow the easiest way it would never even walk. It is easier to crawl than to walk, and easier to lie still than to crawl. Tears are easier than obedience and to give way is easier than to insist. So the youngster is allowed to "have his own way," the way of his own whims and desires. It is the easy way where the only exertion necessary is that of continuous squalling to which the weak-heartedness of the parent only too easily responds. But by that process what kind of a child do you get? What true function of the home as a preparation for life?

There is a spark of life in every child, a spark of divine life, but the spark of divine life will never after this fashion be kindled into flame. Did it ever strike you to pity the undisciplined child, the child who has never known that fostering of the quality of life which comes from the discovery of law, in relation to which adjustment and order and control are necessary? It is not the homes of wicked people nor those of the vicious only that rear the lives that are failures in the world. It is the homes where the easiest way has taken the place of the way of order, truth, authority, life, God.

That is the devitalizing, the emasculating element which has been inherent in much of our current religion. Where evangelical protestantism has taken that keynote, I throw myself back with eagerness on the sternness of the ancient church which said, "If you would be one of the children of God, you must forego human ties, the love of wife and children, the love of personal liberty, the satisfaction of your natural desires. The ascetic life, the stern, colorless, grim life, in the monastery on the edge of the desert, is the way to life."

I do not believe in any such religious ideal. But even that is better for a man, because it is nearer to the realities of life, than the cheap paradise which he is to reach through no merit and without any effort of his own, by a saving act of faith which is easy to the credulous and the ignorant.

The great function of a living church is to uplift and strengthen and tempt men to achieve, to reach beyond, not to be content. She must help them to know that within them there lies, if they will trust it, the power to rise out of and through the hardness, to learn to experience and trust and love the resolute and mastering life which turns dreams into realities. It is a life which costs, unless it costs it is worth nothing, but what it costs is the measure of the wealth and resource and power that it brings.

As man learns to set his feet with glee on the upward path the meaning of "the groaning and travailing of creation" dawns on him. Behind his endeavor is

God. Destiny is his unfailing support. As you gird your loins for that life, you are setting yourself to wage no uncertain conflict, you are working then as an ally of the quiet, inexorable power of the eternal order which set us here in this world, just as it is, because in this world, just as it is, lies for you and me, straight in front of us, the climber's road which leads at last and inevitably to the wonderful beauty and strength and enchantment of having lived.

Is "Our Faith" Adequate?

A. R. VAIL, URBANA, ILL.

In the January number of this paper there appeared a short criticism by Mr. Ramsay of the five points of Unitarianism. He substituted for them what he believed a more up-to-date statement of our present day teachings. This article opened so interesting a question that it seems worthy of further discussion.

Some of us who are trying to establish pioneer churches are feelng the imperative call for a clear and comprehensive statement of what the Unitarian Church stands for. Vague principles like "freedom" and "progress" are not enough to serve as foundation for a living and efficient organization. For example, a woman entered one of our Unitarian churches and found the simple but vague covenant of union the only requirement for membership. Turning away with disdain she remarked, "I want a church that stands for something."

Her instinct was right. Ecclesiastical freedom may be but a door to truer and truer creeds. In our desire to break with a creed-bound ecclesiasticism, we have often ignored one of the deepest psychological laws in human development; i. e., "Beliefs determine action." It is true our conduct fixes our creed, but as we rise to conscious thought our beliefs become the real arbitrators of our action. In cases of doubt we fall back upon basic principles—not the creed we profess with our lips, but the creed we hold in our heart. Is it materialistic or idealistic, pagan or Christan, false or true—that is the most vital question in the life of the intelligent man. Therefore it behooves us, if we would redeem and spiritualize society to teach a true creed and declare it so that everyone may know what our churches stand for. If we can do this effectively, the truth we proclaim will set our brothers free.

Now, of course, there are many matters upon which Christian churches in the past agreed upon which Unitarians are agnostic. However, there are a few basic truths which all hold in common, and until the day arrives when we learn still higher truths, the churches which would redeem men's characters through the power of the truth must proclaim these truths that we have won—and in no uncertain terms.

A creed is effective only so far as it takes hold of the feelings and will. It is not ideas, but ideas clothed with feeling that move the will to action. The statements which capture the heart, are not psychological abstractions but concrete symbols. No philosophical religion ever redeemed any great portion of humanity. It is poetic symbols which arouse those spiritual affections that alone regenerate character. Now, Mr. Ramsay's creed is good as philosophy, but inadequate as a set of religious symbols. The "fatherhood of God" and the "brotherhood of man" are beautiful symbols whose power to arouse love and devotion have been tried and found of great value. If God is our Father, we may trust his order in outer nature, and commune with him in the depths of the spirit. If all men be our brothers we will dedicate ourselves to procure for them social justice and spiritual redemption.

The "leadership of Jesus" is a picture-creed that endeavors to awaken the same response. Perhaps it might be stronger, but be that as it may, this symbol is one of the most invaluable pedagogical forces in the education of character. Our lives are purified and socialized not as a rule by contemplation of ethical and spiritual principles, but through contact with living personalities. To know one saintly man or woman is of more value to the average person than to read a thousand abstract dissertations. The personality which incarnates the truth is the great force in religious education. This has been proven true by all the great religions; therefore they center around a person—Buddha, or Confucious, or Mohammed, or Jesus. The founder becomes the living pattern for the millions that follow him. The Jesus which lives with such unparalleled vividness in the gospels and Christian history is therefore an inspirer, of such value that we cripple our influence enormously if we dispense with him. In practical religious experience we need a teacher as truly as in music or in mountain climbing, and the fact of religious history is this: so perfect a guide as Jesus has not yet appeared.

The first three articles of our faith are, then, beautifully symbolic statements of creeds on which most liberals agree. All they need to make them effective is a few words of explanation.

The last two articles, I believe, are somewhat inadequate. We may use them for the sake of having some consensus of thought through our churches but hope that better statements will be forthcoming. "Salvation by character" does not say enough on the most important question known to man. It was a good offset to Calvinism and the Calvinistic stress on salvation by faith. We all agree that salvation—if we define it as spiritual, healthful, unified life—is a state of noble character. Character is salvation. But the principal question of religion is how to develop the character. Here spiritual psychology needs to come to our aid. We need to recognize the diverse ways by which men climb to that spiritual pinacle called salvation. And it is not, as Mr. Ramsay's statements indicate, through social service alone. Social service is one of the most effective, and today one of the most popular ways to develop that spirit of love and devotion which is salvation; but there are other ways. Contact with exhalted personalities—"coming to Christ," as our orthodox friends call it—are ways which religious experience proves astonishingly effective. The topmost heights of spiritual perfection, however, are attained only by spiritual meditation, by faith and prayer, and the practice of principles of God. This also is testimony of the spiritual geniuses of the world. We need to define more clearly and state with more certainty the diverse paths that lead to the mountain tops to God.

The last article of our faith is, as Mr. Ramsay says, slightly ambiguous. Geologists have convinced us that man can live on the earth only a limited number of years. Then this planet will grow cold and uninhabitable. If therefore, we are to progress "onward and upward forever" it must be in some other world. This article demands, then, a faith in the immortality of the soul. Its conception of infinite progress in the world's beyond is magnificently inspiring. Its ideal of the redemption and perfection of all mankind is just the sort of social salvation of which our present day is dreaming. Perhaps we might add the vision which is growing ever dearer to Christendom, of that "far off divine event toward which the whole creation moves"—the kingdom of God on earth and in the worlds to come.

The use of that symbol would once again express the truth which "our faith" is trying to express, that we are by virtue of our ideals and historical origin a Christian church. The things which separate us from the great army of Christians are, in the light of the great ideal toward which we struggle trivial and transitory. The central truths of Christianity are eternal. When the present

theological re-construction is concluded we shall have once again one church, working in slightly different ways, perhaps, but toward the one great task of upbuilding on earth the kingdom of God. Let our faith show that things which divide Christendom are temporary, while the things which unite her are eternal; and thus may the imaginary barriers pass away.

The New Religion.

GEO. A. THAYER, CINCINNATI.

In the nearly two thousand years of the life of the Christian church a multitude of influences have been steadily reconstructing it from its primitive standards. Notably within a century have great transformations taken place in the ideas for which the religious teacher stands, so that no first apostle would recognize the actual spirit of the intelligent preaching of to-day; not Paul, nor Luther, nor Calvin, nor Loyola would know the church which calls itself after his name.

The foremost influence is the steady overthrow of the old race lines which created most of the great religions of mankind. Judaism was a race faith; Mohammedanism and Buddhism and even Christianity have had their original strong holds in certain limited parts of the earth. And so long as the old spirit kept men at home were the old hostilities maintained; Jew disapproved of Christian and both together of all the rest. Protestant came to look with scorn upon Catholic and the dislike was reciprocated.

Slowly these differences are being weakened by the modern processes of commerce and migration. In our own country, and in most of Europe as well, men of diverse race origins are getting acquainted, and comparing doctrines; with the inevitable result that each finds in the other something to respect and often to copy.

The modern missionary to such bright nations as the Japanese no longer preaches the orthodoxy of the home churches. His is a modified and hybrid Christianity which respects the traditions of his hearers.

Race lines may be persistent but they cannot withstand the melting pot of modern civilization.

The new religious idea which is surely emerging recognizes that revelation is universal and not the monopoly of any class or sect; that the true test of inspired literature consists in its ability to stimulate noble character and to stir the soul to pure emotions.

The old religious spirit dwell upon the sacredness of authority and the wickedness of doubt. The new spirit dwells upon the sacredness of intelligence, and the duty of the mind to ask questions before it accepts any proposition in the name of faith.

Of course the new temper is fruitful in revolts. Freedom is always at first wild in its manifestations. Coal strikes, dynamite bombs, Chinese revolutions with their massacres are the product of liberty newly obtained. But for one crime wrought in the name of freedom there are a thousand blessings.

Freedom turns despotisms into constitutional governments, stops persecutions, cleans out dungeons, and changes a cringing and cowardly race into courageous and enterprising souls.

The new religion has much less to say of heaven and hell than did the old, for its pressing duty appears to be here and now, to make a better earth. A tender and sane *this-worldliness* is fast superseding the ancient *other-worldliness* with its blinking at poverty, slavery, and human degredation.

Book Notices.

DID THE BODY OF JESUS RISE?

The Resurrection in the New Testament, By Clayton R. Bowen, A. B., B. D. Crown Theological Library, G. P. Putnam's Sons. $1.75 net.

The manner in which this little volume handles this subject is as admirable as it has hitherto been rare. It has the painstaking and exhaustive scholarship

which not so very long ago was the peculiar possession of German theologians. Its critical method is frank, unflinching and calmly scientific. The author has achieved the feat of not allowing his religious convictions, as such, to interfere in the least with his investigation into the facts. Moreover there is none of that shuffling with words which in the past has so baffled those who wished to read in plain English what a writer's own conclusions actually were. The result is a book on the Resurrection which is wholly worthy of the best spirit and method of modern scholarship. Any one who wishes to get at the candid results of dispassionate historical analysis will find them here and will follow with real satisfaction the well nigh inevitable process whereby what really happened is disentangled from the mass of baffling and self-contradictory statements which he finds in the New Testament resurrection narratives.

At the outset faith in the resurrection is, once and for all, clearly distinguished from belief in the reanimation of the body of Jesus. Here the evidence of Paul is conclusive. The examination of what he tells us leads to the inexorable conclusion that from him "we certainly could by no possibility get the impression that by Jesus' resurrection he means any renewed activity on the part of the buried body."

Then we are led in detail through the chaotic statements and counter statements of the testimony in the gospels. The rolling away of the stone, the empty grave, the guard of soldiers, the whole later elaboration of miracle vanishes piecemeal as the records are critically examined. "In plain words there is not the slightest reason to suppose that the women went to anoint the body, that the grave was found empty, or ever was empty. Every consideration, on the contrary, points in precisely the opposite direction." So, step by step, we are shown how the whole fabric of the physical reappearances rests ultimately upon elaboration and misinterpretation of the fact that Paul and others "saw" the risen Christ. Such is the inevitable conclusion to which the author's treatment of the documents, and of the results of previous critical inquiry, leads us. The modern apologist of the old order, as well as the most recent radical, is handled in the temper of the scholar and with the effectiveness of one who is perfectly familiar with the whole ground. No important contribution to the literature of the subject appears to have been overlooked. It seems as though, as regards this particular question of fact, professor Bowen has summed up the final results of exhaustive critical inquiry and established his main conclusion upon a foundation of dispassionate historical research which is well-nigh unassailable.

There are of course wider questions which the volume carefully distinguishes as only collateral to its main thesis. There is room for great difference of opinion as to what interpretation we shall put upon the fact that Paul and others "saw" the risen Lord. By way of preliminary assistance we are given a careful and most interesting examination of all that Paul says concerning the risen life of believers. What he himself held, at any rate, is made definite and clear. Then we are rightly reminded that the further question is a matter not for the critic but for the psychologist. Having been delivered from the intolerable burden of trying to defend the accounts of a material resurrection we are left free to use, if we think fit, Paul's experience as an argument for conscious personal immortality. If this is incredible we are at liberty to judge Paul mistaken here as he was in his conception of the second coming. Professor Bowen having established the "fact" of Paul's belief, as the historical kernel of which we can be sure, is content to leave such questions open.

Again there is considerable room for question as to Jesus' identification of himself with the Messiah and his expectation of the "risen" life. On the latter point indeed one is tempted to take strong issue against the author's line of argument.

These matters however are only incidental and the whole available evidence here simply will not yield the compelling force with which the main conclusion of the volume is driven home. The clearness and certainty of touch with which that is handled demand only the very highest praise. On a subject where, even in the mouths of those of whom one might expect better things, loud sounding phrases with a minimum of actual meaning have so long baffled all but experts, it is a positive delight to come into touch with a simple, definite, and successful attempt frankly to answer the question—What really happened? That has here been done after a fashion which ought to render it impossible for any self-respecting teacher to indulge longer in the platitudinous nonsense which, in this province, has so long taken the place of plain statement of ascertainable results. All thoughtful inquirers should be very grateful to the author of this honest, interesting, clear, and convincing volume. Talk about the resurrection of the body of Jesus as one of the best established facts of human history will henceforth to an increasing number only indicate profound ignorance of the actual evidence.

HIBBERT JOURNAL FOR JANUARY.

The most significant articles from a contemporary standpoint which appear in the January *Hibbert Journal,* Messrs. Sherman, French & Co., Boston, 75 cents, are those by Sir Oliver Lodge defending Bergson's philosophy against Mr. Balfour's philosophic doubts of it, and by Professor J. Arthur Thomson who returns a negative answer to the question "Is there One Science of Nature?" Sir Oliver Lodge has a comparatively easy task, for in truth the strictures of Mr. Balfour were not very deep. His main objection to Bergson's philosophy was that it was weak in the theological department. Sir Oliver Lodge shows that Mr. Balfour's notion of theology is an external, superimposed finalism—the very thing which Mr. Bergson was at great pains to demolish—and that in reality Bergson's system is theological in an immanent sense, the difference between Bergson and Balfour being that Balfour wants a final goal set from the start whereas Bergson sees that with every advance in the progress of life the goal is necessarily changed, just as the goal of the youth is constantly changing as fresh accessions of power, knowledge and experience, show him new vistas which he had not imagined when he set up his childish ideals in the first place. To put the matter in a different form, Bergson denies a plan of evolution in the cosmos, but admits the evolution of plan therein. Professor Thomson's article is an able defense of "vitalism" in biology and a strong denial that biology can ever be adequately expressed in chemical terms. Rev. Charles F. Dole contributed a paper on the Divine Unity. It is an eloquently worded brief for an idealistic, absolutist conception of God and the universe. Mr. Dole makes out as strong a case as his position will permit. But the position itself rather negates as perfect argumentive support as one could wish. Evil, for instance, Mr. Dole is forced to explain away, as a partial glimpse of something that seen sub-specie acternitatis would be good. Why the part should be so far from partaking of the nature of the whole as to stand out against the harmony of the whole in a discord so frightful as to beat down the spirit and the sanity of the many sensitive men, whose spirits have passionately uttered themselves in our classics of pessimistic utterances, Mr. Dole does not try to attempt to explain. Without any wish to add to the case for pessimism, the suggestion is respectfully made that writers on philosophy, where they tackle the problem of evil, should first secure plenty of local color. If they wish to derive it all as a necessary consequence of our animal nature, as Mr. Dole essays, then why, on any absolute hypothesis, the wrenched and tortured nerve fibres of the sensitive creatures of the open?

News from the Churches.

OHIO.

DAYTON.—First Unitarian Church, Rev. Troward H. Marshall, Ph. D. Things seem to be going well. The membership has gone up, since September 1st last, from 65 to 82, after allowing for two removals. We notice that we have an ever-larger "fringe," people half-in and half-out, who are "looking us over." From that "fringe" we are quietly and constantly adding to the real and enduring membership of the church. This membership is of the kind who remain, of the kind who are of lasting worth. The work of the pulpit is of entrancing interest to him who preaches. The audience is largely an audience of men. The challenge to the Minister is clear and certain; the interest in the sermons most gratifying. The Sunday School, we think, is unique among Unitarian Sunday schools, and we are proud of it and its teachers. It has doubled since last year, and new ones are entering.

Opportunities for Public Service on the part of the Church and its Minister are increasing. The Church has a number of its members from among the city's best Social Workers. The Minister is peculiarly interested in the Playground Work, being Secretary of the local association and is on the Executive Committee of the Central Council of Social Workers.

All in all, Church and Minister are very much encouraged. We have every confidence in our being able to press forward to our goal—the establishment of a self-perpetuating aggressive liberal church in this ultra-orthodox city.

YOUNGSTOWN.—First Unitarian Church, Rev. Horace Westwood. This winter so far has been the most successful in the history of this missionary church. At our reception service in January, the pastor received sixteen persons into membership. The Alliance has practically doubled its membership since the fall, and the Sunday School under the leadership of Mr. Rowe has increased fifty per cent in attendance. The morning congregation also, have been the best in the history of the church, the interest maintained during a recent series of sermons on "Studies in Immortality" being the keenest ever shown at a series of morning services. In harmony with the suggestion of the Unitarian Commission we held during the month of February a series of Sunday evening services devoted to the study of social questions. The list of topics and speakers is as follows: "The Juvenile Court and the Delinquent Child," by J. D. Griffith, Judge of the Probate and Juvenile Courts of Mahoning County. "The Distribution of Wealth" by A. E. Adams, President of the Dollar Savings and Trust Co. "The City and Its Medical Policy," by Dr. S. M. McCurdy, secretary of the Mahoning County Association. "What is Socialism?" by Professor Doan of Meadville. "Industrial Compensation," by Attorney James P. Wilson. With the exception of Prof. Doan all these speakers are local men and represent the leadership of this rapidly growing city, and as an indication of the growing influence of our movement, two of them are men who have recently come into the membership of this church. One very striking thing about the work of this movement is its spontaneity, which is illustrated by a remark of a good Presbyterian to one of our members: "Well, there is one thing about your church, your people all go because they love to go and want to go, and not merely from the sense of duty." Incidentally also our congregations number at least fifty per cent men, which they tell us is a sign of the virility of our movement—H. W.

MICHIGAN.

KALAMAZOO.—The People's Church, Rev. George F. Patterson. A Men's Club has been organized and holds meetings the third Sunday in each month. The club is officered by a president, vice-president and secretary-treasurer, and at each meeting the chairman of the program committee is selected for the succeeding meeting. Then after the regular business, he presides and presents

the program. The programs thus far, have been along municipal and social betterment lines and have been extremely interesting. An arrangement has been entered into with the other church clubs of the city whereby each club invited some other club to its meetings. This keeps from the "ingrowing" habit. The March meeting discussed "The High Cost of Living and a Possible Remedy."

Although the People's Church was not included among "practically all" the churches of the city—when the Men and Religion Movement was started, now the minister finds himself a part of several committees along social work.

The Sunday School has just closed a Red and Blue contest, resulting in an increased attendance and membership. The victory went to the "Reds" and the "Blues" are to give them a banquet as a forfeit.

Unity Society maintains a good interest in its Sunday evening meetings. A sketch of two months' work will give an idea of what we are doing: March 10th, Literary Program—Van Dyke; 17th, Review of World's Progress; 24th, Religious Advancement; 31st, The New Philanthropy. These topics are subdivided and the work distributed among several.

The Women's Society, as usual, sets a pace that keeps all the other departments hustling to appear to be in the race at all. The four suppers planned for the winter have been very successful. The programs which occur once a month have been excellent. March 20th, Miss Irene Kleinstuck gave a talk on Ireland and Wales. Five members have recently signed the church roll.

ILLINOIS.

Sheffield.—First Unitarian Church, Rev. C. A. Polson. By far the most vigorous force in the Sheffield church is the Y. P. R. U. which is just one year old. It celebrated its first anniversary with a reception and dance March 1st. Its membership now numbers thirty-four earnest young people. Meetings are held each Sunday evening. The programs are literary in character. During the coming three months we will study Jane Austin, Franklin, Webster, William Morris, Browning, Tennyson, Burns, Milton, Macauley, Byron, Coleridge and Edmund Burke. A gratifying fact is the uniformly large attendance at each meeting regardless of the weather.

The minister has been granted a three months' leave of absence next summer for a trip abroad with his family for study and recreation. They leave Quebec May 31st on the Canadian Pacific ship "Empress of Britain." They will visit England, Denmark and Sweden.

MINNESOTA.

Duluth.—First Unitarian Church, Rev. George R. Gebauer. This church has spent a most profitable and pleasant winter in the beautiful new home. The congregations and membership are slowly growing and there is a feeling of great encouragement in all departments of the church work. The newspapers give unusual prominence to Mr. Gebauer's fine sermons, as they are printed quite fully each Monday in both the daily papers. Many persons connected with other churches speak of watching each week for Mr. Gebauer's sermon.

A Faust Cyclus, a course of six lectures on Goethe's masterpiece, is being given, one each Wednesday evening during lent, by Mr. Gebauer, who is so thoroughly well qualified to speak on German literature. The lectures are attracting much very favorable comment. Faust music is given in connection with them by some of our best local musicians. The proceeds go to swell the organ fund.

Mr. Gebauer exchanged recently with Rev. H. F. Burns, pastor of the Pilgrim Congregational Church of Superior, Wis. Mr. Burns gave a fine broad sermon on Christian fellowship. Mr. Gebauer also addressed the Missionary societies of that church. We Unitarians are so isolated up here in our corner of the world, this sort of fellowship means much to the church.

The Alliance is working hard and enthusiastically and the many delightful letters that have accompanied donations to our appeal have tended much to broaden our sympathies. The young people

of the church have just formed a social and study club to meet fortnightly. The Sunday School reports a very wholesome growth.

IOWA.

DAVENPORT.—First Unitarian Society, Rev. Robert E. Ramsay. On Monday, February 12th, the Unitarian Club listened to a stimulating address by Rev. A. M. Judy, on "An Experience in Going from the Pulpit to the Farm, and its bearing upon the Problem of Education." Mr. Judy's plea for the training of hand and brain together, for the dignifying of manual labor and the development of a sense of brotherhood through a community of toil, evoked a spirited response and a stimulating discussion. Beginning with Sunday, February 25th, a series of evening services was held at the church, with the following subjects:

February 25.—*William Lloyd Garrison*, Foe of slavery, prophet of justice.

March 3.—*Samuel Gridley Howe*. Philanthropist, friend of the blind.

March 10.—*Louis Pasteur*. Discoverer of anti-toxins, protector of human life.

March 17.—*William Morris*. Poet, artist, craftsman, friend of labor.

March 24.—*Charles Darwin*. Scholar, philosopher, propounder of the truth of evolution.

March 31.—*Abraham Lincoln*. Patriot, martyr, type of American citizenship.

Our church has participated in "A Church Going Campaign" by the "Associated Churches of Davenport," said campaign covering the definite period February 21st-April 7th. This movement was so sane and well managed we were glad to have a share in it. The results were gratifying.

The Unitarian Club met at the church on Monday evening, March 11th. The supper was followed by addresses from Mr. H. E. Downer on "The Immigrant and His Problem" and from Mr. H. E. C. Ditzen on one of our local problems.

KEOKUK.—First Unitarian Society, Rev. George E. Hughes. The Spring Meeting of the Iowa State Conference will be held at Keokuk on Wednesday, April 3rd, with the following program:

9 A. M. Board Meeting.

11 A. M. Discussion, led by Rev. Eleanor E. Gordon; subject, "Is the Sunday Sermon Essential to the Spiritual Life of the Church?"

2 P. M. "How may the Liberal Church become a Vital Force in the Community?"

1. As an Intellectual Power, Mr. H. H. Griffiths, Des Moines.
2. As a Moral Power, Rev. Robert E. Ramsay, Davenport.
3. As a Spiritual Power, Rev. H. H. Schumacher, Iowa City.

7:30 P. M. The Attitude of the Modern Church toward Modern Problems, Rev. E. D. Martin, Des Moines.

SIOUX CITY.—Unity Church, Rev. Manley B. Townsend. Mr. Townsend has resigned the pastorate of this church, his resignation to take effect May 1st.

KANSAS.

TOPEKA.—Unity Church, Rev. J. H. Jones. After two postponements because of the extreme winter weather the annual business meeting of this church was finally held on February 2nd, and was attended by about sixty-five people. The reports showed that the various departments of the church work were in a prosperous condition, and that the prospects were bright for continued activity and efficiency. The church account showed some deficit, but not so large a one as had to be faced a year ago. The spirit of the occasion was entirely optimistic, and a determination to do even more this year than in former years was evident.

Our Sunday school though small is in the hands of faithful and proficient teachers, and is doing a good work. The Branch Alliance is faithful, active, and hopeful. The Young People's Study Class however—under the leadership of the minister's wife—is the most active and promising feature of our work. One Sunday afternoon in each month this Society is addressed by some man or woman who is doing special Social Service

work in the city or state and who is authority in his own line. The speakers of the winter have been: Secretary E. C. Smith of Chicago; Principal H. L. Miller of the Kansas City, Kan., High School; Chairman H. C. Bowman of the Kansas State Board of Control; Miss Mary Harrison, head of the German Department of the Topeka High School; Mr. Guy Justice, secretary of the Topeka Provident Association; and Mr. W. R. Carter (colored) Principal of the Topeka Industrial Institute. After the address light refreshments are served and the young people—from 20 to 25 in number—gather around the speaker of the occasion and make it lively for him and profitable for themselves by asking questions and discussing various special features of his work in which they have an individual interest. The other three Sundays in the month the young people attend a Bible Study Class at the minister's house, where from eight to twelve of them come to learn something of the political, social, and religious beliefs and practices of the early Hebrew people. This class is one of the few church functions that the minister has ever taken part in whose members seem to regard it as a rare privilege to attend. Their interest in the tribal god "Jehoveh," and the tribes who worshiped him is most stimulating and pleasing.

Rev. Henry Wilder Foote was with us on March 7th and 8th, and spoke to Unity Club about the place of the Drama and the Theater in our present social and religious life. This subject was of special interest to Unity Club, because for the past five years it has been studying the great dramas of the world. Mr. Foote also spoke at the Chapel services of both the High School and Washburn College, where—at the two places combined—he was heard by some fourteen or fifteen hundred of the young people of our city. Mr. Foote was a welcome guest at all of these places, and any visit from him in the future will be appreciated.

WICHITA.—First Unitarian Church, Rev. Edward Day. Several prominent families have been broken by illness and so have been kept from bearing their part in the public services. All the more inspiring has been the loyalty of the new members to the church which could hardly have maintained its services without their presence and aid. The address of Rev. Henry Wilder Foote was listened to with great pleasure during his recent visit; and his welcome by the faculty and student body of Friends University made it seem well worth while to have lured him down into the southwest.

OMAHA.—Unity Church, Rev. Manfred Lilliefors. For some time it has been evident that the change in the character of the neighborhood where the church building is located would eventually compel abandonment of the site. In view of this feeling the church at its annual meeting on February 14th, voted to authorize the trustees to take the necessary steps leading to a sale of the present church property.

Associate Alliance.

CENTRAL MISSISSIPPI VALLEY.

The Central Mississippi Valley Associate Alliance met at Unity Church, St. Louis, on January 19th. The Alton Branch was well represented, and there was a large delegation from the Church of the Messiah. After the luncheon and a pleasant social hour the meeting was called to order at 2 p. m. A report of the last meeting was given.

The speaker of the day was Mr. Percival Chubb, late of New York, who now leads the Ethical Society of St. Louis. He is a gentleman widely known in all social work in this country. His subject was "The Moral Development of the Child." He spoke of the three-fold environment of the child—the home, the school and the Sunday school—laying special emphasis upon the importance of the right sort of home and of wise parents. He wished that parents might realize more fully the great responsibility they had assumed—that of fitting the children for good men and women. The child should be given high ideals and

never allowed to think it might make concessions to low ideals. Its education should not be an adjustment to things as they are; it should be a reaction on things as they are in the interests of moral progress. The child should be trained with the idea of going forth to battle with the wrongs of the world—to be in some sense a reformer—not satisfied unless it could make the world better. We must not be satisfied with the second best for our children. Matthew Arnold's poem on "The Second Best" was quoted, also a character in Mrs. Ward's "Marcella" who said, "Never resign yourself." Mr. Chubb deprecated the modern methods which tend to make the child precocious or sophisticated, such as familiarity with books or plays that are intended for mature minds only. The daily paper and the Sunday supplement should be kept from young children. In short, the home should be carefully safe-guarded and jealously shielded from all influences that tend to lower our ideals. The picture show while capable of being made educational, is at present generally bad in its effects. In regard to imparting the necessary truths concerning life and the responsibilities of sex, he said that parents only should give such information excepting in those cases where the parents were unfitted to perform that duty in which case the teacher or trusted adult friend might be substituted. Some of these facts might come as a painful shock to a sensitive child, but it would be a noble pain which the child must learn to bear. The speaker favored the English custom of having the children take their meals at a separate table, as the conversation of the elders tends to produce a precocity of intellect. Some valuable suggestions regarding more thorough work in the Sunday-school were given. He laid stress upon the work of training the parents of the Sunday-School children. Mr. Dodson said that if he could have an opportunity of talking to all the parents every Sunday he would almost be willing to forego the Sunday school altogether.

V. B. MERSEREAU, Secretary.

The Chicago Associate Alliance met at the First Unitarian Church Mar. 7. Mrs. Sperling presided. Meeting was opened with the singing of a hymn after which Mr. Pulsford led in prayer. The reports of the secretary and treasurer were then read and approved. A motion was passed to contribute $4.45 from the day's collection to the Swedish Post Office Mission, this with the $5.55 contributed at the last meeting bringing the amount given to that work to $10.00. A motion was passed authorizing the treasurer to send $15.00 to the Western Unitarian Conference to be used toward paying for the telephone in that office.

The secretary read a letter from Mr. Lawrance, president of the American Unitarian Sunday School Society, asking for contributions toward raising a fund for the work of that society. In the absence of Mrs. Ella S. Stewart who was to have been the speaker of the day, Mrs. W. I. Thomas, Field Secretary of the Juvenile Protective League, very generously consented to speak upon "The Significance of the Woman Movement to the Child." Mrs. Thomas expressed her belief in the Woman Movement in America as a maternal and not a militant movement. Social evolution has affected the life of the woman and of the child most profoundly, as industrial and labor saving devices have shortened the working hours of the housekeeper. Women have been found to become more and more trivial or else to go out and seek new interests. Many of these women have developed a social conscientiousness toward childhood which has led them to utilize their added leisure in studying the conditions which affect child life in the community. This leads the earnest and enlightened mother through the interest in her own child, into a consideration of and a feeling of responsibility for a commercial system which wastes youth, the conditions under which children work, the laws regarding their schooling, the laws for their protection, the enforcement of laws for a sanitary city as a means of conservation of life. CORNELIA DODD BROWN, Secretary.

(*Continued from second page of cover.*)

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRAIN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighteenth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish). Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Newton Mann.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of Service, 11 A. M. Rev. Walter F. Greenman 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Perry St., corner of 10th. Hour of service, 11 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DES MOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin, 1603 W. 9th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. H. H. Schumacher, 427 E. Market St.

KEOKUK—First Unitarian Society—Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M. Prof. J. W. Hudson.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hour of service, 11 A. M. Rev. Frederick M. Bennett, 1200 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service, 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors, 421 N. 17th St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church, Dale and Tejon Sts. Hour of service, 11 A. M. Rev. Thomas S. Robjent, 328 E. Uintah St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage.

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name —the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement.